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AN INTRODUCTION TO THE ARABIC LITERATURE OF THE JEWS.

I (*continued*).

SUPPLEMENT TO § 20.

A.

THIS Supplement contains mostly *additions* to the names already enumerated at their places, and explained or ascertained by quotations; and some *articles* already indicated by an asterisk. All these names are arranged here according to their number, put in brackets, and without a line above the Hebrew catchword. Some entirely *new* articles are inserted at their respective places in the same form as the original ones.

A considerable number of *geographical* names may be explained by means of the large geographical works of the Arabs, which were not at my disposal.

I here give the title of a work which I have quoted in the latter part of § 20 and in this Supplement by the mere name *Kaisarani*: Homonyma inter nomina relativa auctore Abu 'l-Fadhl Mohammed, &c., vulgo Ibn al-Kaisarani (448–507 H., see Pref., pp. viii, xi, xii), quae cum appendice Abu Musae [Mohammed ibn abu Bekr] *Ispahanensis* (ob. 581 H.) e Codd. Leyd. et Berolin. edidit Dr. P. de Jong, Lugd. Bat., 1865, 8vo.

By the abbreviation “Neub.” I quote Neubauer’s *Catalogue of the Bodleian MSS.*

This supplement was finished and ready for printing at the end of March, when Mr. E. N. Adler, on a visit to Berlin, was kind enough to show me two other old leaves of the

Geniza at Cairo, full of names, twenty of which offered a supplement. Of greater importance is a recent purchase of his, a MS., which in different respects merits a closer investigation than my time admitted. The short notice only which I am able to offer here regards this MS. as the *source* of about fifty supplements, partly consisting of new articles; see below under 218 c.

This MS. contains an imperfect, hence anonymous, Hebrew Divan, which I shall cite as "Div. Adl.," the Arabic running number referring to the single pieces, counted by Mr. Adler, which are about three hundred (see below); the pages are not numbered, but above n. 174 the leaf is signed ה and خامسا, which designates the first leaf of the fifth half-quire. A former possessor, Abraham b. חלפון ha-Rofe, wrote his name in the margin of nos. 180 and 270, and probably noted the decease of a son A. 1763 in the margin of n. 4.

The poems are mostly very short, some consisting of only two lines, for instance, a *beit* (Distichon) in Arabic language (n. 22). They are composed partly in praise of some named persons, or as elegies on their death; but also *riddles* (חידות) on mere names, as Adam, Noah, &c. (n. 235 ff.).

The author lived certainly *before the middle* of the thirteenth century, since he composed some verses in honour of the living (one lamentation on the death of) Abraham, son of Maimonides (n. 108 ff., n. 280, beginning אהה נלקח ארין רת עם כרובים), and on the death of Isak ibn Schuweik (214, see שו"ך*). He lived at Alexandria, but travelled as far as Bagdad (בבל, 118, 214, or עדינה, 214, 270)¹, where he seems to have lamented the death of a daughter of the Rosch Jeschiba Samuel ha-Levi (n. 6), to whom we shall return, and where some other persons became the subjects of his poetry. צפת is mentioned in n. 168. The subscriptions of all the pieces are Arabic. The Hebrew style and the manner of the unknown author is that of his elder con-

¹ On these names of Bagdad, see my *Polem. und apologet. Literatur*, p. 293 *Hebr. Bibliogr.*, XIII, 90, note 8.

temporaries Jehuda al-*Charisi* and *Moses Dar'i*, who became a Karaïte, and since n. 118 is addressed to the head of the Karaïtes, as I understand (see n. 118, under שרף), I thought at first sight to have detected another copy of his Divan, but I could not find sufficient arguments for that conjecture.

The author remains an interesting literary problem, and may perhaps be discovered by a peculiarity of his elegies. After lamenting in oriental exaggeration, not without biblical puns, he consoles the mourning members of the family, and furnishes valuable biographic materials of a time and of countries where our stock is very scanty.

Is no trace of the Divan itself to be discovered elsewhere? Mr. Adler and his learned friends could not find any. By means of my list of names I found easily that a Divan of the same author, only two separate leaves, was once in MS. Bodl. Hunt, 525, which I put in a Codex fragmentorum, described by Neubauer, n. 2424⁴, without noticing that I had published the whole fragment in Schorr's *he-Chaluz*, III (1856), 150-153. It contains the end of an elegy (n. 289), another elegy on David, son of the author, n. 281 (for another son see under אֶסְטֵאדָא*), a poem addressed to עֲלִי, head of the Academy, n. 282 (Div. Adl. 179), and another addressed to Mordechai בן אֶלְחֶרְבִּיָּה (comp. *he-Chaluz*, IV, 66). Some details respecting these articles will be discussed at their places in the Supplement itself.

א

(Vol. X, p. 130, n. 2, אבִירָהָם). אבִי דִרְהָן, ap. Sambari, quoted by Vogelstein and Rieger, II, 44, is probably an error. "*Abudarum*" (*Revue des Ét. Juives*, XII, 44, under "Annuaire") at Marseilles, 1887? Jehuda b. Abraham אבִי דִרְהָם "abu Dirham" (Neub. 1426, Index, p. 1070). The family in Africa is mentioned by Sam. Romanelli, about 1790 (*Massa*, pp. 72, 88).

⁴b. אֶל־אֲבִים? Abraham (Neub. 2329).

⁴c. אֶבְרָהָם? Sal. (quoted in חֲרִידִים, f. 52, with the attribute

טובינא רחמי, best of the sages), and so Conforte, f. 52, Ghirondi, p. 326, n. 30, so he signs a document at Safat (*J. Q. R.*, IX, 269); hence אַכסבאן, ap. Sambari, p. 151, is incorrect.

(20), אַמ אַלדולא, *Umm al-Daula* (mother of the state), byname of a relation of Sa'ad al-Daula (*Revue des Ét. Juives*, XXXVI, 253, see under n. 218 c*).

[P. 131, l. 3, אַברבליה, misplaced p. 130 penult.]

(P. 131) 7^b (אַל)אַדִּיב, *al-Adib* (well educated), Nissim ibn (Div. Adl. 39).

(10. אַוּאני), comp. אַוּאנא, *Hebr. Bibliogr.*, XX, 11.

12^b. (אַל)אַוּיני, *al-Awini*, lamentation on abu 'l-Faradj ha-Levi ibn abi Is'hak (Div. Adl. 187; members of his family are Samuel, Isak, Meborach).

12^c. (אַל)אַזִּדִּי, *al-Azdi*, belonging to the tribe Azd (Suj., p. 11, Suppl., p. 12; Kaisarani, pp. 6, 170; ap. *H. Kh.*, p. 1046, are wanting the references to several names, as, for instance, Abu'l-Abbas Ahmed, n. 66; Abu Abd Allah Mohammed, n. 354; Abu Bekr, &c., n. 2382; Abu 'l-Hasan Moh., n. 3337; Abu Ishak Ismail, n. 3976; Abu Moh. Abdul-Hakk, n. 6287, and others). I do not know whether a Jew could adopt the name of the tribe at once with the Islam. A grammarian named Harun b. Musa al-Azdi, who died at the age of seventy-two years, A. 170 H. (786-7), was also called *al-Akhfasch* (monocle, or short-sighted, &c.) *al-Schami*. He is said to have been born a Jew—his name means Ahron b. Moses: see Flügel, *Die grammat. Schulen*, &c., p. 126; an article of 'Safadi, quoted by Goldziher in *Monatsschr.*, &c., 1875, p. 92; ap. Hammer, *Lit.*, III, 305, the name of the teacher of Harun is not quite correct¹.

17^b. אִשְׁקָוִי? *Iskawī* for Is'hak; Responsa, ed. Harkavy, n. 389; see also *ibid.*, p. 378.

¹ A different person is Harun b. Musa al-*Asadi* (الأسدي), this word is wanting in the *Lesarten* of O'seibia, p. 43 to II, 46) in Spain (tenth cent.); Hammer, VI, 477, gives Hasan and the year 379 (980); Wüstenfeld, p. 129, n. 34 (like Nicoll) has *Eswi*, not "*El Adouy*," as Leclerc, *Hist.*, I, 429, pretends, confusing the following n. 35 of Wüstenfeld.

17°. אלוף (אל)? Efraim (Jellinek, *Kontres*, p. 8).

(P. 132) 19^b. אלשונה? (perhaps אל is the article?) Isak b. Efraim Kohen b. א' (Neub. 94).

(22. אל אמין) might also be אמין אלדולה *Amin al-Daula* (the reliable of the state), byname of abu Man'sur אלמאשעירי, whose name was Elasar (father of Jeschua and Isak, Div. Adl. 181).

23^b. אמירה *Amira*, name of a woman, probably the feminine of Amir (Emir), mistress; comp. סת.

(24. אמראני) also מראני?

(25. אמשאמי) Poznański in *Revue des Ét. Juives*, XXXIII, 1896, p. 308; comp. the Catal. of the Arab. MSS. of the Khedive, VI, 43.

25^b. אניסי *Anisi*? ibn (Fragm. of Mr. Adler).

25°. אנדאם *Andham* or *Indham*? Isak b. Ja'isch (Neub. 1690).

(26. אנקאווא) see also נקוה.

29^b. אסכנדרי *Iskandari* (of Alexandria), Abraham (Neub. 146), Suleiman (? Neub. 1977, but see under סכנורי). "Iskandarani," ap. Kaisarani, p. 8.

(31. אספהאני), also אלאספהאני (אל), ap. al-Hiti (*J. Q. R.*, IX, 433), abu Is'hak b. Ibrahim b. al-Isp.

31^b. אסקרא? Chananel b. Meir b. Abraham א' of Spain went to Jerusalem to study the Kabbala (thirteenth cent., Luncz, *Jeruschalajim*, V, 55, mentioned by Isak חילי a. 1334); Schemtob ibn Gaon dedicated to him his work ... ברי הארן, see Carmoly, *Itinéraires*, p. 284.

(32. אענאב), see also כלפה.

32^b. אפיר? or אפירה, a name which I found only with a Karaïte about 1622, whose name was Elia Begi (*Hebr. Bibliogr.*, XX, 94), perhaps a Greek name? Jost, in his "Notizen über die Literatur der Karaiten" (*Intelligenzbl. der allgem. Litteraturzeit.*, 1830, nos. 98 and 99), had beyond doubt a copy of Simcha Lucki, with the reading אפודא *Aphoda*.

32°. אלאפנוס (אל)? (perhaps אפטס *Aftas*, "Simus, depressum

et latum habens nasum"? Freytag, III, 858), Jehuda b. Josef b. al-A. (Neub. 86).

32^d. אִפְרַאֲנִים *Ifranim* is a graphic error, اِفْرَانِيم instead of اِفْرَائِيم *Efraim*, which the Arabs may have pronounced *Ifraim*. See under הַבֵּה אֱלֵלָה; comp. "Evronim" (*Revue des Ét. Juives*, XIX, 250).

32^e. אִפְרִיקִי *Ifriki*? (of Africa?), Isak (Neub. 1517), Moses b. Elia פַּצִּי (Neub. 856).

(33. אֶפְרַאִם), Efraim b. Isak (Neub. 940).

(P. 133) 34^b. אֶרְנוֹאֲנִי? see under עַמָּר.

(34. אִשְׁבִּילִי), אֵל), *al-Ischbili* (Suj., 15 بَكْسَر), not "Aschbili," Abr. (Neub. 2361²).

38^b. אֶשְׂרִיֵּל אֵל)? Asriel Petachja (Neub. 1424).

(40. אֶשְׁקָר), Moses al-A. called (יִדִּיעַ) *al-Katib* (the writer, Neub. 1599).

40^b. אֶשְׂרֵבִי? (Fragm. of Mr. Adler).

(41. אֶחָרִי), see under מִשְׁאַלָה, 388.

ב

42^b. בַּלְאֲנִסִּי *Balansi* (of Valencia), see בַּלְאֲנִסִּי.

44^e. בְּנֵי? Salomo b. Abraham b. Samuel ibn B...? (Neub. 347).

(45. בְּנֵי) read XX, 94, and see p. 536, n. 214, note, and under סַעְדֻן.

(46. בְּנֵי), ibn al-B. (Fragm. of Mr. Adler).

47^b. בְּדִיעַ אֱלֹמָאֵן *Badi' (a)l'-Zaman* (the wonder of the time), a (fictitious?) byname of one Pinchas (*Hebr. Bibliogr.*, XIII, 136, repeated by Cazés, *Revue des Ét. Juives*, XX, 79).

47^c. בְּדִירִי אֵל) *al-Badiri* (Hamdani, Index, p. 12, and Kaisarani have only بَدْرِي), in the Siddur of Yemen, MS. Ginzburg (*Revue des Ét. Juives*, XVII, 47).

47^d. בְּדִירָאֲנִי אֵל) *al-Badarani*? see under כְּלִיפָה* (Neub. 582).

(P. 134, n. 49. בְּהִלֵּל), Samuel, see Sambari, p. 160; it answers to the Hebrew *Hillel* by a mere assonance (*Resp.*, ed. Harkavy, n. 16, see p. 345); see also under צִלָּה.—Jona *ibn* B. (Neub. 618).

50^b. בוֹגְיָאָרָה *Bu-Gajjara* ? Schalom called "Boghiara" at Oran, 1832 (Schwab, in *Rev. des Ét. Juives*, XXXIV, 129, 130).

59^b. בֹּסֵי (אל) ? David b. Moses (Neub. 2346).

(61. בוֹרְגִיל), Natan, in שובה ישראל by Jehuda Djarmun, 1886.

(62. בוֹשְעָרָה), see also שְעָרָה.

(63. בוֹזָא), רפיא (see this article) = Joshijja, apud Jehuda ha-Levi ?

64^b. בֹּזֶרְג מִהֵר *Buzurg Mihr* (Persian, the great Mihr, or Mithra), name of a Wezir; also quoted in ibn Gabirol's *Ethik*, but corrupted in print; has been made a byname of a Karaïte, see *Hebr. Bibliogr.*, XIII, 136, XIV, 57; *Die hebr. Übersetz.*, p. 1052; repeated by Cazés, *Revue des Ét. Juives*, XX, 79 (hence Kaufmann in *Die Haggada von Sarajevo*, by D. H. Müller and Schlosser, p. 298).

(67. בִּיאָן), see § 29.

67^b. בִּינָה or בִּינָה, name of a woman (*Bajjina* = "prudentia" ?), in epitaphs, ap. Firkowitz, p. 24, n. 83 (A. 845 ?), p. 38, n. 138 (A. 1003 ?).

67^c. בִּיָם ? Salomo b. Abraham מֶן בִּיָם (for אֶבֶן ?), Neub. 2385.

69^b. בִּיקְעִי ? Elasar ha-Kohen (Resp. Bezalel Aschkenasi, n. 15, f. 49, col. 1 and 4).

69^c. בִּירְדוּתִי ? Mordechai (Neub. 2061⁴).

(P. 136, n. 74. בִּלְאָנְסִי), also בִּלְאָנְסִי (אל), Moses (1545, *Hebr. Bibliogr.*, XVI, 34).

[בִּבְנָר], Mordechai, ap. Romanelli, *Massa*, p. 62, is incorrect, being a translation of Spanish *de la Mar* = بَحْر.]

(75. בִּלְג), Chajjim (Conforte, f. 35); Isak, 1325 (*J. Q. R.*, VIII, 492); Isak, Salomo, and Samuel (Neub. 2356); Jakob (beginning of fifteenth cent.; MS. Halberstam 346, *Catal.*, p. 62). "Albalech," 1493, at Perpignan (*Rev. des Ét. Juives*, XVI, 193). بَلْغ בִּלְג (*Hebr. Bibliogr.*, XIX, 93).

75^b. בִּלְדִי (אל) *al-Baladi* (Suj., p. 42, Suppl., p. 36, Kaisarani, p. 19), see under עוֹרֵר.

(76. בִּלְבִּיאַשׁ), see also under עֵשׂ.

76^b. בִּלְכִי, *Balkhi* (of Balkh, Kaisarani, pp. 19, 183), see under בִּלְבִי.

77^b. בלשאיא, probably corrupted; see under רקי and תנא.

80^b. בסאם *Bassâm* (much laughing), b. Simon al-Waschki (n. 168^b), of Huesga, sixth century of the Hidjra, to whom Ajjub b. Suleïman al-Marwani addressed an epistle, a rhetorical part of which has been extracted by Makkari (II, p. 355; the passage is not to be found ap. Gayangos. *Hist. of the Musulm. in Spain*, I, 161).

80^c. בסס? *Basis*? (little?), Jeschua (in שובה ישראל of Jehuda Djarmun, 1886).

(P. 137, n. 83. בקא, abu 'l-Bakai ראש בני אהרן (Div. Adl. 268).

(P. 138, n. 91. ברחאן), Burhan *al-Fuluk*, a title or honorary name? (*Hebr. Bibliogr.*, VIII, 71).

(92. ברחון), "R. Barhun," author of בלו שבת and דרושים, see under מימין, n. 335, vol. XI, p. 138, note 2, where also Meimun b. B.

(94. ברון), Astruc b. "Baron," 1293 (*Rev. des Ét. Juives*, XXII, 265, 270), Salomon Hai "Benbaron" at Marseilles (*Rev. des Ét. Juives*, XIV, 302, article "Annuaire").

95^b. בריכאן? Hasan b. B...? (*Resp.*, ed. Harkavy, n. 555, see p. 537, n. 214).

(96. ברכאח), see also מופק, and as a proper name in a Fragm. of Mr. Adler.

96^b. ברקולי (אל) *al-Barkuli*; to Samuel ibn al-B. and his brothers one of the four dedications of the *Tachkemoni* is addressed (*Catal. Bodl.*, p. 1310). The "raïs aladjal" abu Na'sr Josef ibn al-B. at Wasit (ואסכט) in Div. Adl. (n. 113, 114, 161), and the raïs abu 'l-Ganâim ibn al-B. (*ibid.* 163), if he is not Josef, belong to the same family, if the name is a family name.

97^b. בשארה *Baschara*, though of different meaning, seems to answer to the Hebrew or Arabic name מבשר. B. b. Chalfon, 1409 (*J. Q. R.*, IX, 116, note 2 a, b).

(99. בשר), abu (ibn) B., see under מאנר.

99^b. בשרוט *Baschrut*, see שפרוט.

[בשה, Moses ibn Bassat (!) in *Rev. des Ét. Juives*, XVIII, 306,

is a strange mistake of בנבנישת Benveniste, see *Catal. Bodl.*, p. 824, n. 9.]

99°. בַּתְּחָתָה *Battât*? (qui conficit, vel vendit amiculum בַּתְּחָתָה appellatum, Freytag, I, 81), abu 'l-Hasan ibn B., quoted by Moses ibn Esra (*Catal. of MSS. of Berlin*, Abth. 2, p. 128; ap. Brody (in *Festschrift-Steinschneider*, Hebrew part, pp. 36, 37, 38), Josef and Salomo, with the varia lectio יַתְּחָתָה, certainly erroneous. Under Josef, the reference to אֶלְחָסָן is incorrect. Neubauer, *Catal.*, pp. 662, 664, nos. 47, 72, 168, does not hint at Salomo, and in n. 168 the name יְרוּסָף occurs.

ג

(P. 513, n. 104. גַּלִּיב), abu גַּלִּיב, incorrectly in a Fragm. of Mr. Adler; G. bar Wahib (*Jew. Qu.*, XI, 646).

(P. 514) 107^b. גַּלִּימִידִי? *Galimidi*, Salomo b. Chajjim (Neub. 245).

(108. גַּמִּיל), Josef Nissim "Gamil," 1729-36 (Zedner, p. 383, comp. p. 35).

(109. גַּמְע), see under קַאבְסִי.

(114. גַּבְאִי), Josef b. Jakob (Neub. 2385).

114^b. גַּבִּי? Salomo (Neub. 1542).

(P. 515, n. 115. גַּבְלִי), Kaisarani, pp. 28, 181.

(116. גַּוְאָקֵל) = גַּוְאָקִיל Isak (Neub. 1656).

(120. גַּוְאָת), as a proper name, G. b. Daud b. Sa'id (Neub. 1505).

(P. 516, n. 123. גַּוְלִיבִי), at Constantinople (Sambari, p. 117, l. 8).

124^b. גַּוְלִינִי (*Djuleini*, ap. Suj., p. 66, would require גַּוְלִינִי), Josef, quoted by Josef ibn Na'hmiyas (Poznański in *Zeitschr. f. Hebr. Bibliogr.*, I, 119).

124^c. גַּוְרָסִי? Daniel b. David "Gerasi vel Girasi" (*Catal. Bodl.*, p. 853 et Add., and Add. at p. 1684; Gerassi, ap. Zedner, p. 195); Chajjim Elia (1804, *Mitteilungen der Gesellsch. f. jüd. Volkskunde*, III, Hamb. 1898, p. 62).

125^b. גַּדִּילִס *Djils* (? social, perhaps *Djalas* with different meanings, see Freytag, I, 295), abu Ja'akub b. Ibrahim (al-Ba'sri) ibn Dj. (al-Hiti, *J. Q. R.*, IX, 433, 439).

125^c. נמאל אלדולה *Djamal al-Daula* (beauty of the state), honourable name of two brothers, according to Kaufmann, *Revue des Ét. Juives*, XXXVII, 303). Dj. ibn אלנצאבי (Div. Adl. 169). It is quite different from נמאל אלר', see this.

125^d. נמדר? Mas'ud b. Obadja (Neub. 1273).

(126. נמילה), also נאמילה (*Hebr. Bibliogr.*, XVI, 62); Dj., daughter of R. Maimon of שמתובה (*Schemtoba*? read שאמטיבה *Xatiba*? Resp. Sal. Duran, 592); the wife of Abraham לחם in the epitaph (*Rev. des Ét. Juives*, XIX, 158); *Giammila* at Rome, 1623 (*ibid.*, 132), is an Italian pronunciation; נאמולה, bride of Ahron ha-Kohen (ap. Jellinek, *Kontres*, p. 10), is a printer's error¹.

126^b. נמייע *Djami* (*Collection*, &c.), see under הבה אללה p. 522.

127^b. ננאים (אל) *al-Ganâim* (sheep), abu 'l-G., see under ברקול.

(P. 517), 128^b. נעילו? (נמילו?), Samuel ha-Levi (Neub. 1919).

128^c. ננצאירי (אל) *al-Ghadâiri* (Suj., p. 187, Suppl., p. 179), abu 'l-Ridha ibn al-G. (Div. Adl. 210).

128^d. נרם אלדולה *Ghars al-Daula* (? plantation of the state) b. al-Mu'ir, whose name was Jecheskiel (דח תבונה), Div. Adl. 220; comp. under נען אלדולה and נפרו*.

129^d. נרנטי (אל) *al-Garnati* (of Granada, Resp. of Isak b. Scheschet, n. 468, where אל is to be connected with נ', see n. 482); ap. Suj., p. 186, Suppl., p. 174, غرناطى.

ד

(131. דאוד), ibn Da'ud, *Resch Geluta*, ap. Benjamin of Tudela, p. 60, English, p. 117, ed. Asher, certainly the source of Sambari, p. 100.

(P. 518) 132^b. דאנאק? (read דאנאן?), Isak (Neub. 2523).

(133. דאנה) Isak b. Mordechai, MS. Par. 1338 (*Revue des Ét. Juives*, XXXVII, 130).

¹ גיאמילה, wife of Mose Luzzatto, ob. 18 Ijjar 1630 (*Letterbode*, III, 107), "Gemella" apud Berliner, *Hebr. Grabschr.*, p. 107; p. גמילה 92, if Italian, is to be spelled *Gemmella*, from גימה Gemma, so the daughter of Sabb. Marini (Vessillo, 1880, p. 148).

(134. רמנן), Samuel Abendanon, 1324 (*J. Q. R.*, VII, 442). On Josef, see the article of Prof. D. Kaufmann, in *Revue des Ét. Juives*, XXXVII, 282.

(P. 519) 135^b. דגדג? see סערון and סערור.

135^c. דהאן *Dahhân* (oilmaker), Ja'hja b. Samuel ibn al-D. (Neub. 2396, is the copyist?).

(138. דוויך), Moses "Dawik" (transcription of the reporter) Kohen, author of *יקח משפט לישראל*, Calcutta, 1882 (*Revue des Ét. Juives*, XVI, 293).

(141. רוניש), Mr. Halevy (*Revue des Ét. Juives*, XIX, 315) gives also דנאם. At the end שכם read שבר, see this article.

(P. 520, n. 143. דיין). In Nicoll's *Catal.* (see Index) occurs Abd al-Ra'hman ibn al-Diyan (دیان).

143^b. דינאר *Dinar* (Denarius), Jakob b. Moses ibn abi Dinar (Neub. 1164).

(146. דמארי), ذماري, apud Hamdani, ed. D.H. Müller, p. 46; see also צמארי.

(146^c. דמוהי), see *Hebr. Bibliogr.*, XVI, 59; Sambari, p. 160, l. antepenult., says distinctly the name is derived from the town. Serach is wanted in the index, p. xxviii.

(149. דנאן), Isak ibn (Neub. 1277) Isak b. Maimon דאן (? ibid. 1164, Index, p. 1082, Danân); Samuel b. Jakob (ibid. 1162); Saul b. Jakob (ibid. 1492).

149^b. דסטור *Dastur* or *Destur*, properly Persian (a noble person, authority), Samuel ha-Levi ibn al-D., whose daughter is lamented in Div. Adl. 6, is probably the Bagdadian mentioned by Maimonides.

149^c. דסתר (= חסתר, plur. דסתרין), Isachar b. Chesed b. Isachar (al-Hiti, *J. Q. R.*, IX, 435, 443; *Tostari*, Poznański, *Zeitschr. für Hebr. Bibliogr.*, II, 79); ئستری, Suj., p. 53; Kaisarani, p. 23.—The abstract name חסד (comp. § 18, p. 127) in an anonymous letter addressed to the Gaon Salomo b. Jehuda (Papyrus Rainer, vol. V, see *Rev. des Ét. Juives*, XXI, 273) = חסד אל (see under פירח, n. 582. Abraham al-Tustari, ap. Mas'udi, *Bibliotheca geogr. Arab.*, ed. De Goeje, VIII, 114).

ה

(P. 521, n. 152. **האני**), comp. al-'Hasan b. Hani, ap. abu Bequer, p. 547, abu Nuwas al-'H. b. **هاني** al-'Hakimi, ap. O'seibia, I, 157, 163; *H. Kh.*, VII, 189, n. 7060.

153^b. **הבאן**? name of a woman (Resp. ed. Harkavy, n. 546).

(154. **הבא אללה**), p. 522, b. Ali, see **עלי**; b. **ששי**, see under **ששי**, l. 12 from bottom; see also Neubauer in *J. Q. R.*, VII, 554.

(P. 523, n. 155. **הגר**), Harkavy (Resp., p. 391 to n. 161) conjectures also **מהגר**; in the Index, p. 410, under **מזחזר**, "387" read 391.

(P. 524, n. 156^b. **היתי**), see R. Hoerning, *Brit. Mus. Karaite MSS.*, p. v; David al-Hiti's Arabic treatise, published with an English translation by Margoliouth (*J. Q. R.*, IX, 431), was not accessible to me at the beginning of the present introduction; Suj., Suppl., p. 218.

(159. **הרון**), Harun b. Josef b. Salim (Neub. 2333), and see **חרבי**, 218^c*. Harun, Wazir of Abd al-'Hakk b. abu Said, at Fez, fell with his master at the end of September or beginning of October, 1464. His brother was abu *Djana'h* (E. Fagnan in *Revue des Ét. Juives*, XXVIII, 297, 298). The name occurs also in a Fragment of Mr. Adler.

ו

(P. 525, n. 161. **ואיץ**), comp. Josef (de) Vais, Villaréal, Leghorn, 1685 (*Revue des Ét. Juives*, XVII, 104). On the letter **ו** see below § 38, note 109.

164^a. **והיב** *Wahib* (= **واهب** donor?), s. **נאלב**, n. 104*.

164^c. **וכיל** *Wakil* (Hebrew **ממונה**, a charge or mere title? curator), see Bacher in *Revue des Ét. Juives*, XXXII, 129.

(167. **וקאר**), not **ואקר**, as ap. Luzzatto, **נחלה שר'ל** (ed. Berliner), p. 66.

167^a. **ואל** *al-Warrak* ("chartarius"), Natan b. al-W., contemporary of Jehuda ha-Levi.

(167^b. ורזלאני), הרזלאני, ap. David al-Hiti (*J. Q. R.*, IX, 434, 441, note 8, where the reference is not taken into consideration).

(P. 526, n. 168^b. ושקי), of Huesca, Josef b. Salomo (*Hebr. Bibliogr.*, IX, 138), and see בנאם*.

ז

(After n. 169), זאפאן, see זאפאן.

(171. זבארה), Moses (Neub. 2322).

(P. 527) 175^b. זיאד *Zijad*? b. Khalfun (comp. n. 284; Virchow's *Archiv*, XXXVII, 392, XL, 105, at the bottom; *Catal. of MSS. Munich*, 2nd ed., p. 236; Leclerc, *Hist.*, II, 410).

(176. זיאת), comp. "Zayet," ap. Jacobs (*J. Q. R.*, VIII, 489, according to Kayserling).

176^b. זיד *Zeid*, Husein b. Z. was the name of Abd Allah b. Salam; Samuel b. Z. of the tribe Kureitsa at the time of Muhammed (*J. Q. R.*, X, 113).

(177. זיא), Moses ibn S. (Neub. 2003).

(178. זין), Saadia b. Z. (Neub. 1448), Z. *al-Daula* Abd al-Ra'him (ibid. 125, see corr.); *abu* Z. Abd al-Wa'hid ("Wahd," ibid. 710).

(180. זכרי), abu Z. שלקה השררה בשפלות ודלות (Maimonides, *Epist.*, f. 22, ed. Amst.); is this affair known?

180^b. זלאה, see זעמרן*.

(181. זלמאני), Salomo b. Josef (Neub. 2201).

(P. 528, n. 183. זמרה), Isak, called מנדיל b. abi Z., wrote an eulogium to Gavison's *Omer ha-Schikcha*. Moses *Aben-semerro*, 1481 (Loeb, in *Revue des Ét. Juives*, XXII, 104, is wrong).

(After n. 184), [זעדן, erroneous, see under סעדן].

184^b. זפאן, or זאפאן, father of Efraim (see Part II of this Introduction, § 15), is probably not the unusual Hebrew אלצפן.

ח

(P. 529), 189^a. חַאִיכִיָּה 'Haikijja (a feminine relative of (P. 529), ibn al-'H., contemporary of Jehuda ha-Levi (Neub., *Catal.*, p. 659, III, n. 9).

189^{aa}. חַאכְמָה 'Hakima? see under פֶּאקְמָה.

189^c. חַאדְהִירִי (אל) al-'Hadhiri (of حاضِر, Suj., p. 74), Musa (Neub. 2523).

(191. חבִיב), 'H. אֶלְמַהְרִי (Neub., *Catal.*, p. 644, n. 44). Moses 'H. (ibid., n. 2323); Josef 'H. (1478, MS. Casanat. 63)¹. But *Amato*, מֵאמָאטוּ and דֵּאמָאטוּ, in MS. Casanat. 9, seems to be the name of a place.

(P. 530, n. 195. חֶדֶב), Jakob, son of Isak (MS. Brit. Mus. 2826, Margoliouth, *List*, p. 75), is suspected, as well as another son Isak; see my article on Isak in the *Bibliotheca Mathematica*, 1899, p. 2 ff. Esra, correctly אֶלְחֶדֶב, in *Revue des Ét. Juives*, XXV, 216, l. 4, at Venice, Wednesday, 28 Tischri, 428 = 1667.

(195^b. חֶדִיד), Abraham, called (المعروف = הַנִּיכֵר) ibn 'H., or ibn דִּוְרָנִי (*Resp.*, ed. Harkavy, n. 570), and see under סַעְדִּין. Jochanan b. 'H. (Div. Adl. 26).

(196. חֶדִידָה), Isak (Neub. 2331). The MS. of Munich mentioned is n. 392.

196^b. חַדִידִי *Hadidi* (acute?), David (Neub. 1485).

196^c. חֶדְבִי? Moses (Neub. 1087).

(P. 531, n. 202. חִיין), *Resp.* Simon Duran, III, n. 85; Josef 'H. (Neub. 1312).

(203. חכִים), (a) Proper name: in Germany, 1096 (Zunz, *Lit.*, p. 341; MS. Hamburg 133, f. 122^b); Amram b. 'H. (Neub. 2140). (b) Family name: Efraim (Neub. 277); Josef b. Abraham, 1585 (ibid. 313); Elia (ibid. 102, erroneously Josua, and so in the Index, in n. 102 יוֹסֵף). Samuel חַאקָאן is called חַאכֵם, ap. Sambari, p. 158. אֶלְפִיָּם = *Alfaquin* (*Revue des Ét. Juives*, XIV, 67 ff.), *Alfaquim* (ibid., XV, 37); Samuel Alfaqui (*J. Q. R.*, VII, 409).

¹ The catalogue by Sacerdote, *Cataloghi di codici orientali di alcune biblioteche d'Italia*, fasc. VI, Firenze, 1897 (published at the end of 1898), p. 531.

(P. 532, n. 204. חלאי, Meir חלניאה (ap. ibn Verga, p. 68, ed. Wiener, wanted in the Index, p. 146), "*Alcoya*" (? German transl., p. 135).

(206. חלבי) Chisdai (Neub. 577, 1645), Josef b. Zedaka and Jischai (not "Jesse," ibid. 1452).

206^b. חלים 'Halim ("mansuetus, intelligens"), Moses (*Catal. Bodl.*, p. 2997, n. 88).

207^b. חמאי (אל) and חמאי (حمّاي and حمّاي, of حمّاء) al-'Hamāwi, or 'Hāmawi, of Hama (Suj., p. 83, Suppl., p. 78), Ja'hja b. Da'ud (Neub. 1505), Schams (ibid. 1977).

210^b. חמסי (אל) al-'Him'si (of Emessa, Suj., p. 83, Suppl. 75, Kaisar. 47), Chajjim Elia (1804, see *Mitteilungen der Gesellsch. f. jüd. Volksk.*, III, 62).

(P. 533) 212^b. חנטה 'Hinta (wheat?), Abraham (MS. Munich 321). Perhaps it is the same as חנטי (אל) al-'Hinti (wheat-dealer, comp. חנאטי, n. 211), Sabbatai b. Isak, 1759 (Jellinek, *Kontres*, p. 40).

(P. 533, n. 213. חנין), Moses b. Jehuda b. 'H. (*Resp.* of Salomo ibn Aderet, n. 512).

(214. חסאן, p. 537, Josef ibn 'H., author of מאמץ אלערב (*Die hebr. Übersetz.*, p. 884). Salomo חסאן (*sic*) משה ספרד (consul? Romanelli, *Massa*, p. 84). The Arabic name has even been composed with the Romanic "*En*" (= Senhor), and has become *Nassan* (*Société des Pyrénées*, XVII, 201).

(P. 537, l. 2), Jefet b. Sa'id, see also Harkavy, *Chadaschim*, n. 7 (1895-6), p. 50, n. 2.—(Ibid., l. 8 from bottom), see under בריכא*.

(P. 538, Abu 'l-H.) Esra (Brody, *Festschr. Hebr.*, pp. 34, 35, divides the byname from Esra), Jefet (Neub. 1281), Jehuda, the brother of Moses ibn Esra; Josef (?) or Samuel ibn ברתא (see this article*); Vidal "Abulhaca" (?), 1308 (*J. Q. R.*, VIII, 492); b. Samuel (see n. 326, מוריל).

(215. חסון), Ahron b. Suleiman ibn "Hasun" (Neub. 830), David (ibid. 1639).

(P. 539, n. 216. חסין), abu H. Josef, son of Samuel ha-Nagid (*Catal. Bodl.*, p. 2461). David b. Ahron ibn Husein, at Morocco, 1790 (*Revue des Ét. Juives*, XXXVII, 120). See

also שמש אלדולה* and *זיור. In a Fragm. of Mr. Adler I found חוסין, where the *waw* designates the vowel.

(P. 540) 218^b. (אל)חראזי al-'*Harrāzi* (Suj., p. 77, Suppl., p. 69), Suleiman b. Salīm (Neub. 2370); Abraham אלהאראזי (Saphir, *Iben Safir*, I, 72).

218^c. (אל)חרבוי? from a place حربى? Harun Kohen (Neub., 614, 615).

218^d. חרבי? *Harbi* and *Hurbi* (Suj., p. 77, Kaisarani, p. 41), the preceding name is illegible (Div. Adl. 164).

218^e. (אל)חרביה¹ ibn al-'*Harabijja*¹, whose proper name was Mordechai, is praised by the anonymous author of Div. Adler, when the former visited the ראר אלצרב, which commonly signifies "the mint" (see *he-Chaluz*, IV, 66): we shall find the same expression under *כראתה. Grätz, VI, 214, 483, identifies Mordechai with Sa'ad al-Daula (1288-91); Mr. Israel Levi (*Revue des Ét. Juives*, XXXVI, 251) would identify also Mordechai, the restorer of the pretended tomb of Mordechai and Esther (1310), and suggests that Sa'ad introduced first the bynames composed with *Daula* with the Jews, beginning in his family (see in the Supplement, under ארם, גרם, מהרב, מעתמד, ננמ, סדיר [Hebr. *Elasar*], עז, פכר, שרף, שמם, צפי, פכר, עז). He combines גמאל with גמאל. Mr. E. N. Adler (*J. Q. R.*, XI, 682, 866) suggests that his Divan makes "the assumption of Grätz a certainty." I am of the opinion that the Divan contradicts *all* the suggestions mentioned, if we do not attribute to the author an uncommon long life and authorship; see my notice above (beginning of the Supplement), written in the month of May.

ט

(Vol. XI, p. 115, n. 222. טאהר, see n. 233*), al-scheikh abu T. b. al-'Sabbag (Div. Adl. 216).

(P. 116, n. 231. טביב), Salomo (Neub. 340; is T. here a name of the family?).

¹ 'Harabijja is a place of Bagdad, Suj., p. 77, Suppl., p. 69, where ibn Khallikan is quoted (I, 240, ed. Slane).

(232. מבראני), الطابرانی, ap. Kaisarani, p. 94.

(233. טהור), "n. 1255" in Neubauer's Index, p. 1065, is a printer's error which I cannot correct. Goldberg (*Birkat Abraham*, pref. § 3) quotes Abraham abu טהור, ap. Benjamin, although he mentions the ed. of Asher; see n. 222.

(P. 117, n. 238. טויל), Kaisarani, p. 98; Eli (or Ali) b. Abraham (David al-Hiti, *J. Q. R.*, IX, 434).

(240. טיב), Kaisarani, p. 107; al-raïs abu 'l-T. ibn Fadhlan, whose daughter married Sacharja, son of the Rosch Jeschiba Eli (Div. Adl. 178).

(P. 118) 241^o. טלב Talab or Talib? (Fragm. of Mr. Adler).

(245. טראבלסי), Kaisarani, p. 10, has اطرابلسی, which I did not find in Hebrew.

(P. 119, n. 247. טרטושי), Suj., p. 128, Suppl. 152, gives *Tartuschi* (of Tortosa) in Hebrew, also (אל)טורטוסי and אלטורטוש (*Catal. of Hebrew MSS. of Berlin*, p. 103, n. 1), Chajjim and Salomo (Neub. 2201), Menachem (*Catal. Bodl.*, p. 1738), Moses al-T. (MS. Zunz 23, Neub. 72, 2008), Salomo אלטוכטוסי (*Catal. Berlin*, l. c.), Samuel b. Salomo (*Die hebr. Übersetz.*, p. 218, so read in the Index, p. 1065, instead of the reference); בבי הט', *Revue des Ét. Juives*, V, 257; *Die hebr. Übersetz.*, p. 741.

י

(250. יאפיל), Abraham in Algiers (Pref. to Gavison's *Omer ha-Schikcha*).

(Pp. 120, 121, n. 254. יחי). Mr. Halevy (*Revue des Ét. Juives*, XXII, 332) would explain the Arabic name by deriving it from a Syriac יחנן, which is not likely and not necessary. We join J. b. Da'ud al-'Hamawi (Neub. 1505), אלציהי (ibid. 2338), b. Salim (ibid. 2346), b. Suleiman (ibid. 2370), ibn אבוטעול (? ibid. 2512, not 2511 as in the Index, p. 1095). Whether Sar Schalom? (Neubauer, *J. Q. R.*, VIII, 547, n. 10). Gedalja ibn J. (Neub. 2589², comp. *Letterb.*, XII, 60), Josef (ibid. 2586⁴), Saadja (ibid. 2488), Salomo (ibid. 2297), Samuel b. Chananel (ibid. 1334).

(P. 121) 254^b. (אל)יטניסי? perhaps a printer's error for

תנוסי instead of תנוסי (see this article), i. e. of Tunis? (*Resp.* of Isak b. Scheschet, n. 425).

(258. יעיש), Schemtob (Neub. 1428); proper name (Fragm. of Mr. Adler); J. b. Sam'hun (MS. Paris 228⁴, *Hebr. Bibliogr.*, XVI, 68). Perhaps Moses ibn פיש, a physician (MS. Casanat., n. 198, 1327, *Catal.*, p. 617), is to be read יעיש?

(260. יעקוב), Azaria *Abenjacob*, 1327 (*J. Q. R.*, VIII, 492).

(P. 122, n. 261. יקיא), Bacher repeats his conjecture in his preface to Jona, p. xi.

ב

(P. 123) 267^a. תאזירוני (אל) *al-Kaziruni* (Suj., 217, *H. Kh.*, VII, 1128, n. 4693, where is to be added Sedid ed-Din, n. 7483). Salomo b. David ha-Chassan, called ibn al-K. (*Catal. Margoliouth*, n. 291, according to a communication of Mr. Poznański).

267^{aa}. תאלדה *Khalida* (feminine form of Khalid), aunt of Abd Allah b. Saba (Hirschfeld in *J. Q. R.*, X, 110).

(P. 124) 269^b. תבוא (for خبز, panis crassior subcineribus coctus?), Bu (= abu) Kh. Abraham edited פיוט בר יוחאי, Leghorn, 1890.

269^c. תביר *Kubra*? ibn K. (Fragm. of Mr. Adler).

(275. תביר), abu תביר and תביר (Fragm. of Mr. Adler).

(P. 125, n. 277. תלבי), see also Kaufmann, *Revue des Ét. Juives*, XXII, 284, XXVI, 271. J. Derenbourg, *ibid.*, XXV, 249, prefers the form תלבי, quoted in the Book on the Soul attributed to Bechai, which he considers as the translation of תלבי. This conjecture is more ingenious than critical. The name Asaf does not occur after the Bible, but in a medical Hebrew work, where Asaf b. Farakijja is a fiction (*Die hebr. Übersetz.*, p. 1050, *sub voce* A.). Saadia wrote his confutation in Hebrew, and why should he give an Arabic translation of the author's Hebrew name? The Arabic תלבי is a common word, even the title of a work of Hai Gaon, not to speak of others, like the gigantic work of al-Razi; why should it have been corrupted into תלבי? It is more

simple to consider חא' as a mere error, or a supposed emendation, of an Arabic copyist.

(278. כלוף). Uri seems to have considered this name as an abbreviation of מכלוף? Samuel ha-Levi Kh. and his son ידע (Jedaja? Neub. 171).

(P. 126, n. 281. בליפה), Khuadja Kh. (fictitious), byname of the Karaïte Malkizedek (*Hebr. Bibliogr.*, XIII, 136, and again Cazés, *Revue des Ét. Juives*, XX, 79); Salomo (Neub. 1193). Part of the following subscription is dubious (ap. Neub. 582): ראשיד בדראני 'א' ש' בליפה יערף 'א' perhaps אלבראני?

(282. בלף), also in an old Fragm. of Mr. Adler.

(P. 127, n. 284. חלפון), recently also חאלפון, Josef (Jellinek, *Kontres*, p. 40); b. Zedaka ha-Kohen (copyist, Neub. 1461); b. Sa'adun (see סערון), בשארה b. Ch., 1469 (*J. Q. R.*, IX, 116, n. 2 a, = מבשר, *ibid.*, 2 b), יבין (read יבין?) b. Ch. (l. c., IX, 120), Sa'id b. Ch. (Neub. 2442), Zedaka b. Ch. (*J. Q. R.*, IX, 117, l. 3); Chajjim Chalfun (Neub. 836).

(P. 128, n. 285. במאל), see *Revue des Ét. Juives*, XI, 128; XXXVII, 305; see under n. 218 c*.

(286^b. בניי) Jedaia Kenzi (Neub. 2371).

288^a. כצאני? see *גמאל . . .

(288^b. כראחה) Kurratha (leek)? Div. Adl. 186 and 196, 199, 200 (the last two I have not nearly investigated) contain some poems addressed to the raïs Abd al-'Azziz b. K. when he married his son abu 'l-Faradj b. ברכאל, and to the raïs Schams al-Daula b. K., inspector (נאטר) of the דאר אלצרב; comp. above under חרביה.

(P. 129, n. 291. ברם). A poem addressed to ben (ibn) al-K. b. al-Akrab when he circumcised (רקק) his son (named (Saadia) is to be found in Div. Adl. 184, and an elegy upon his death in the rhythm of הלא חשאי [composed by Jehuda ha-Levi], Div. 208? At the end are mentioned השר Asarja and נגיד עמים Samuel מעביר משרה. See below *מעתמר. No. 173 is addressed to abu 'l-K. b. al-Attar.

(295. כחיר), proper name in a Fragm. of Mr. Adler.

M. STEINSCHNEIDER.

(To be continued.)